Grief allayed, Death sweetned, Hope raised.

A

SERMON

Preached at the

FUNERAL

OF THE

HONOURABLE

CHRYSTOPHER SHERARD, Esq;

Eldest Son to the

RIGHT HONOURABLE

BENNET Lord *SHERARD*;

February the 28th, 1681.

By T. L. *M.A.*

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To the Right Honourable, the Lady *Elizabeth Sherard*, Fulneſs of true Conſolation in Chriſt.

Madam,

HAD not your Ladiſhip deſired a Sight of this plain Sermon, I ſhould ſcarce have aſſumed the Confidence to have preſented it to your peruſal; but as I receive your deſire as a Command, ſo your favourable Acceptance will add weight and worth to it. If the witty Cenſurer ſhall ſay, That I tell him nothing but what he knew before; I ſhall be contented with it, and rejoyce that he was ſo well Inſtructed, and wiſh alſo that he needed not a Remembrancer; howſoever, no man ought to be offended, that Sermons are not like curious Inquiries after New-nothings, but purſuances of Old Truths. I am very ſenſible your Ladiſhip is furniſhed (from much more Learned Phyſicians than I am) with very proper Receipts againſt the late cauſe of your Sorrow; yet I hope (Madam) that this which I here preſent unto you, may ſomewhat heighten and improve their efficacy: And in ſo doing, I ſhall eſteem it amongſt thoſe Bleſſings, with which God uſeth to reward thoſe good Intentions which himſelf firſt puts into our hearts, and then recompences up-

on our heads. All Sermons are but Arguments against us, unless they make us quit our Mistakes, and suffer them in some instance and degree to do the work of God upon our Souls. And the special design of this here present (dedicated to your honourable Patronage and Protection) is, to describe the greater Lines of our Duty, when our Faces are bedew'd with Tears, and our Backs cloathed with Mourning: And whatsoever relish your Ladiship may find in the Comment, yet I am sure the Text, being carefully laid up in your Religious Breast, will be sound, wholesom, and consolatory; though what I have in much weakness perform'd is only in Duty expressing the many and great Obligations you daily renew upon

Your Ladiships

Most obliged Servant,

and devoted Chaplain,

Tho. Laxton.

1 Theſſ. 4. 13.

But I would not have you to be ignorant, Brethren, concerning them which are aſleep; that ye ſorrow not, even as others which have no hope.

THE weeping Eyes and bleeding Hearts which are ſo plentifully diſcovered in this Aſſembly, tell you the ſum of my Errand, our preſent Buſineſs, the Work in hand, a Funeral. The Party deceaſed; a moſt accompliſht, ingenious, pious, well-natur'd, well-nurtur'd Perſon: The firſt Son and hopeful Heir to the Great and Generous, Heroick and Ancient Family of the *Sherards*. The Mourners, not only all preſent, but abſent, in numbers as great and conſiderable, as our loſs and tears are great and wonderful: The Place of Burial, the Sepulcher of his Progenitors. When *Samuel* died, 1 *Sam.* 25. *all the Iſraelites were gathered together, and lamented him; and buried him in his Houſe at* Ramah. To be buried, is an honour; buried in one's own Country, much; in his own Place, more;

with ſolemn Lamentations, moſt of all; the Saints Honour: For he that ſpends his days, though few, (as this moſt excellent Branch of Vertue did) upon God and Man, ſhall at the laſt have all the Honour Heaven and Earth can caſt upon him: A holy and a vertuous Life ends in an happy and honourable Death. *Joſiah* having received his Death abroad, is brought home in his Chariot, and much Honour attends him to his Grave; he is *buried amongſt his Fathers*; all *Jeruſalem*, nay all *Judah*, and the Neighbouring Towns, are Mourners: God and Man concurred in this, that *Joſiah's* Name ſhould never dye. Good men never go to the Grave unlamented, but generally are attended with Mourning, *as the Mourning of* Hadradrimmon in the Valley of *Megiddon*. And here lies the miſtake of *weak and frail man*, that too often performs actions in themſelves lawfully good, after an unlawful and immoderate manner. The words therefore that I have choſen for our preſent Subject, are a choice portion of Scripture; teaching us to ſtere our Courſe, and keep up our Heads, that we neither ſink nor drown in theſe Waters of Affliction. And though I have before now treated on the ſame Text, yet, at this time, and upon this occaſion, I have renew'd my Meditations, and adapted them, not only for Matter, but alſo in ſuch Order and Method, as may be moſt proper for the end I propoſe, even, the allaying our Griefs, and raiſing our Hopes; *I would not have you to be ignorant*, &c.

The Scope of the Apoſtle in theſe words, is to regulate immoderate Sorrow for them that *ſleep in the Lord*.

For

For the *Theſſalonians*, 'though well inſtructed an confirm'd in the Faith, and particularly of the *Reſurrection* (which Faith, if it had its full working, would neceſſarily infer and inforce a mean in Mourning for deceaſed Chriſtians) yet, it ſeems overborn ſometimes with immoderate Paſſion for their deceaſed Brethren, they gave way to exceſs of Sorrow. Againſt this Infirmity, the Apoſtle gives this Exhortation, as a ſeaſonable and wholeſom Remedy. *I would, &c.*

1. Where obſerve, The Subſtance of the Precept, to keep a Mean in Mourning; not to pour out our ſelves into exceſſive Sorrow for the Dead.

2. Reaſons to enforce it, interwoven with the Precept. From,

1. The Nature of Death; *a Sleep.*
2. The Iſſue of Death; *a hopeful Reſurrection.*

Withal ſecretly taxing and reprehending this immoderate Sorrow, as arguing too little knowledge (practical knowledge) of future Bleſſedneſs; and too much ſavouring of *Gentiliſm*, whoſe hopes were terminated with this preſent Life, and of the bleſſed ſtate to come, were altogether hopeleſs. The firſt, in the firſt words, *I would not have you ignorant*; and the other in the laſt, *even as the Gentiles*, &c.

The firſt general Obſervation is,

That Chriſtians ought to moderate their Sorrow for the Dead. Obſ. 1.

To baniſh indeed all Affections out of the Nature of Man, may be a part of Stoical, but not Chriſtian Philoſophy. Religion, as it doth not aboliſh Rea-

ſon, but ſanctifie and guide it; nor deprive us of Senſe, but teacheth us a right uſe of the Senſes; ſo it deſtroys not the Affections, but orders and huſbands them aright; as *Joſhuah* did not kill the *Gibeonites*, but ſubjected them to the uſe and ſervice of the Tabernacle. They therefore are to be blamed that ſtupifie Nature, and quench thoſe Affections that are implanted in us by the Finger of God in our firſt Creation; as that rigid Sect the *Stoicks*, who would have their Wiſe-man, or Philoſophical Saint ſo mortified, as in no Accident to Joy, or Grieve, or change a Countenance; or in any Loſs, even of deareſt Friends, to ſuffer any relenting. Such pains they took to ceaſe to be Men, that they ſubjected themſelves below the degree of Beaſts. Patience they may count it, & inſuperable Fortitude,

Rom. 1. which is indeed rather the want of *natural affection*, condemn'd by the Apoſtle as a *blockiſh ſtupidity*;

Jer. 5. 3. and may juſtly fall under that Cenſure, *Thou haſt ſmitten them, but they have not grieved*: For certainly the death of Friends is a ſtroke. *I will take*

Ezek. 24. *away the deſire of thine eyes with a ſtroke*; (ſaith God to *Ezekiel*,) a ſtroke which toucheth all of dear relation; and is it fit the ſtrokes of God ſhould fall upon a flinty and unrelenting heart? Therefore we find that *Abraham* mourned for *Sarah*; *Joſeph* for *Jacob*; the *Iſraelites* for *Moſes*, *Aaron*, *Samuel*. Cuſtomary it was among the *Jews* to mourn *ſeven days*; ſometimes longer; with *faſting* and *renting of the Clothes*: This perhaps more of Superſtition, than either of Neceſſity or Decency.

Yet

Yet there ought to be a Moderation for them that are *dead in Christ*. As all our Affections, that they may be useful in a Christian Life, must be bankt up within their due Bounds, and bridled with a strong hand of Grace; neither misapplied in their Object, nor falling over or short in their Measure: And therefore some of the very *Heathen* have placed the top of Wisdom in the Moderation of the Affections; their *Ethicks*, or *Doctrine* of *Moral Vertues* being exercised chiefly in this Task: So particularly a special care is to be had that they overflow not the Banks in mourning for the Dead. Hence God did forbid to his People those *Heathen Rites* of *cutting themselves*, and *shaving* of the *hair*. Deut. 14.1. Our blessed Saviour, in the case of *Jairus* his Daughter, newly dead, when both the Father and Mother of the Child, and the Disciples there present opened the Sluce of Tears to their Affections, sets Bounds and Banks to that Passion, in these words, *Weep not; she is not dead, but sleepeth.* For this cause he disliked in their Solemn Funerals, the use of the Jewish Minstrelsy, the end whereof was to encrease Sorrow by sad and doleful Tunes. *Affection* (saith One) *in this Case hath need of a Bridle, not a Spur.* St. *Hierom's* Caution is worthy of Observation, *Those Tears are to be detested which have no measure.*

Detestandæ sunt illæ lacrymæ quæ non habent modum. Thrænodiæ.

Indeed, some of Gods Children have Impotently yielded to the violence of this Passion (as indeed it is most easie to slip into *Excess*, where the Matter about which our Actions are conversant, is of it self confessedly Lawful:) Hence *Rachels* Weeping, Mourning, and great Lamentation for her *Children*, be-

because (as to her present sense) *they were not.* And *Davids* Passionate Ejaculations for *Absolom*; *O Absolom, &c. would God I had died for thee, &c.* But these Examples are neither commendable nor imitable; and rather Documents of Humane Infirmity, than Precedents of Imitation. And for the last; he bewail'd not so much, in St. *Augustines* Judgment, his Sons death, as that fearful state wherein he seem'd to die; stain'd with horrid *Incest* against his Fathers Bed, and *Unnatural practises* against his Fathers Life. How much more comly and Imitable was his Demeanour in the Death of his Child, born to him by *Bethshabe*? Seeking to the Lord by *Prayer and Fasting* for the Child, while it was yet
2 Sam. 12. 23. alive; but when dead, *Wherefore* (saith he) *should I fast? I shall go to him, but he shall not return to me.*

Now, for the suppressing of this Inordinate Passion, take into your serious Thoughts these Considerations.

1. That it is Gods doing; and we must give him leave to use his own Power and Soveraignty over his Creature, in whose hands *we are all as Clay in*
Isai. 64. 2. *the hands of the Potter.* He that inspired the Breath of life, may justly recal it: Whatsoever the Weapon be, the Hand is his that wields it. This one Meditation is enough to silence all Repining and Impatient Thoughts; as to draw from us that hum-
Acts 21. 14. ble Resignation of St. *Paul, The Will of the Lord be fulfilled:* Of *Eli, It is the Lord, let him do what seems good in his sight:* Of *David, I held my peace, and opened not my Mouth, for it was thy doing.* This Consideration allayed *Jobs* Sorrow in the

the loſs of his Children: He look'd not at the *Rotten Houſe*, or the *Four Winds* that ſmote it; but at him that bringeth the *Winds out of his Treaſures*; and therefore ſets up within himſelf this patient Reſolution, *The Lord giveth, and the Lord taketh away; Bleſſed be the Name of the Lord.* Job 1.21

2. Conſider the Vanity and Unprofitableneſs of Exceſſive Sorrow; it profiteth neither the Living, nor the Dead. Not the *Living: Heavineſs in the heart of Man bringeth it down, and Worldly ſorrow worketh death.* As Fire lightly ſprinkled, burns more clearly; too much overwhelm'd gives neither heat nor light: So moderate Sorrow advantageth the Soul in many Natural, Moral, and Spiritual Actions; Immoderate, quencheth the Vigour of the Spirits, and renders us unfit for every good Duty. Prov. 12.25.

Again, It profiteth not the *Dead*. Should we fill their Tombs with Tears, and ſpend our Lives in Lamentation, we cannot redeem them. Exceſſive Sorrow may bring us to them; no Sorrow, Care, or Coſt can bring them back to us: As *David*, *I ſhall go to him, but he ſhall not return to me.*

3. Conſider the Neceſſity of Dying. Ever ſince that neceſſitating Law, *Duſt thou art, and unto Duſt ſhalt thou return*, Man is by the Chain of Gods irrevocable Decree tied unto Death. *It is appointed to all Men once to die*; and who ſhall diſappoint his Appointment? Whatſoever parts have been acted upon this Stage of Mortality, *Death* is the *Cataſtrophe*, and the *Grave* the place of Retyring. The Wiſdom of the Wiſe cannot prevent it; the Tongue of the Eloquent cannot charm it;

the

the Strength of the Mighty cannot reſiſt it: It Reverenceth neither the Gray hairs of the Aged, nor the Green locks of the Young. No ſwiftneſs can over-run it, no Proweſs over-match it: No gifts of Nature, priviledges of Place, endowments of Grace, can free us from the ſtroke of it. Where are thoſe Millions of Generations, that have hitherto Peopled the Earth? Have they not made their Beds in the Dark? And when they have ſerv'd their time, have they not ſeen Corruption? And ſhall We think to have our Friends, *Fathers*, *Mothers*, *Husbands*, *Wives*, *Children*, exempted from the Univerſal Law of Humane Nature?

4. But that which is yet more effectual to moderate Sorrow for the Dead, is, that *Death* is indeed a Portal and paſſage unto Life. If indeed they were utterly extinct, ſhut up in Eternal Darkneſs, ſome reaſon had we with *Rachel* to Mourn for them, ſuppoſing that they are not: But we know that they are, and believe that they are happy; and *that when this Earthly houſe of our tabernacle is diſſolved, we have a building not made with hands, eternal in the Heavens.* When the Soul, taking her flight into a ſtate of Bliſs, and leaving behind her this Clog of Mortality, ſhall be removed an incomputable diſtance from this Vale of Sin and Miſery. And are we ſorry for this bleſſed Exchange? ſhall we Mourn for their glorious preferment, whom we profeſs to live with God? What difference, in this reſpect, between the Hopeleſs Heathen, and the Profeſſed Chriſtian? St. *Cyprian* thinks it incongruous to Mourn for them in Black, that follow the *Lamb* in White. This perhaps may ſeem a Flower of Rhetorick; but certainly, Exceſſive Sorrow

Spei noſtræ ac Fidei prevaricatores. Simulata, ficta, fucata, videntur eſſe quæ diximus. Cyprian.

row ſhews us to be of a defective Faith: That Faith can hardly be thought ſincere, unto which we walk ſo contrary in Practice. Eſpecially ſeeing a very Heathen could ſay, That *we do* (not *amittere*, but *præmittere*) *not loſe them, but ſend them before us*; in Hope (as our Faith further teacheth us) to follow and communicate with them in the ſame Glory and Bleſſedneſs.

And this leads me to the next General part of the Text, the Firſt Reaſon againſt Exceſſive Sorrow for the Dead, the Nature of Death, *It is a ſleep.* *Obſ.* 2.

Sleep, in phraſe of Scripture, admits of divers ſenſes; for we find, Firſt,

The ſleep of Nature: A binding of the Senſes; a Reſt, ceſſation, and ſuſpention of them from their Actual operations; and conſequently, of all the Members of the Body from executing their Natural offices and functions. Thus *Adam* ſlept in Paradice, *Jeſus* in the Ship, *Peter* in the Priſon. *Somnus Naturæ.* *Ligatio ſenſuum.*

2. *The ſleep of Sin:* A ſecure Spiritual Lethargy. *Awake thou that ſleepeſt. Let us not ſleep, as do others; but let us watch and be ſober*; that is, Ariſe from the Grave of Infidelity and Sin, unto the Life of Faith, the Life of Righteouſneſs; and then to keep the Eyes of our Souls continually waking, leſt we be inveigled by the Devil or the Worlds Temptations. *Somnus Culpæ.* Eph. 5. 14. 1 Theſſ. 5. 6.

3. *The ſleep of Grace:* A holy Peace and Tranquility of Mind, ariſing from the apprehenſion of Gods favour in Chriſt. *I will lay me down and ſleep.* If *David* can attain a glimpſe of the light of Gods Countenance, then he will lay him down and ſleep. *Somnus Gratiæ.*

Somnus Sepulcri. 4. *The ſleep of the Grave:* The long ſleep of Death; when the Body lying in the Bed of Duſt doth reſt until it be awakened by the Sound of the laſt Trumpet. Now to prevent Error and Miſtake, this Sleep is not to be conceiv'd of the ſeparated Soul, as ſome have vainly thought; ſuppoſing it to be not only without Organical by a bodily Inſtrument action, but without all Action: Not conſidering, that the Soul, even in the ſtate of Union and Commerce with the Body, hath her proper and Immaterial acts of Thinking, Reaſoning, Judging, &c. Yea, the moſt perfect Acts of the Soul are exerciſed, when the Bodily Senſes are tied up, as in Extaſies and deep Contemplations. Beſides, the Spirits of Men, in and after their Tranſmigration, are ſtill Spirits; but without motion and activity they would be no Spirits: For the Nature and Eſſence of a Spirit conſiſts in Act; and it is not obſcurely intimate, *Rev.* 5. 12. that they are employed in *Magnifying and praiſing God.* Underſtand this *Sleep* therefore to be of the Body in the Grave; a Metaphor very frequent in Holy Scripture: *Many of them that ſleep in the duſt of the Earth, ſhall awake.* Of divers of the Kings of *Iſrael* and *Judah*, 'tis ſaid, that they *ſlept with their Fathers.* St. *Paul* reproving the abuſe of the Holy Sacrament in the *Corinthian* Church; *For this cauſe* (ſaith he) *many are ſick and weak among you, and many ſleep.* And St. *Stephen*, having *commended his Spirit into the hands of Chriſt, fell aſleep.* A Similitude uſed among the Heathen: Hence their diſtinction of the Greater and Leſſer Sleep. One calls it *Deaths Brother*; Another, *Deaths Siſter*; Another, *Deaths Image.* Of one *Gorgias* it is ſaid, That being ſick and heavy unto Death,

Dan. 12. 2.

Ἐκοιμήθη. Act. 7. 59.

Homer. Κασίγνητος Θανάτοιο.

Death, and very ſleepy; being ask'd how he did, replied, *Now ſleep begins to deliver me up to his Brother Death.* Theſe, although Ignorant of a Reſurrection, could eaſily find in Death the ſimilitude of a *Sleep:* Hence our Graves are called *Beds*, and our Churchyards, *Sleeping-places*, or *Dormitories*. And indeed, if *Death* be a Sleep, the *Grave* muſt needs be the Bed. Unto this may fitly be applied that of the Propht, *They ſhall enter into peace, they ſhall lie down upon their Beds; each one walking in his uprightneſs.*

Virgil. *Stulte quid eſt ſomnus gelidæ, niſi mortis imago. Jamme ſomnus incipit tradere fratri ſuo.* Κοιμητήρια.

Iſai. 57. 2.

Divers Reaſons may be given of this Similitude; I ſhall pitch upon two: Firſt, *Sweetneſs of Reſt.* Secondly, *Certainty of Reſurrection.*

1. *Sweetneſs of Reſt. Bleſſed are the Dead which die in the Lord, for they reſt from their Labours.* Man is *born to affliction, as the ſparks fly upwards.* No Family, Age, Sex, or Condition of Men, but hath experience of Humane Miſeries: A heavy yoak is laid upon the Sons of Men, from the day of their Birth unto the day of their Death. Afflictions, like Waves, come rolling one upon another; the end of one miſery is the beginning of another. Hear we not one crying, *My belly, my belly*! with the Prophet? another, *My head, my head*! with the *Shunamites* Son? One, *My Father, my Father!* with *Eliſha*? another, *My Son, my Son*! with *David*? One complaining of Cruel Enemies; another of Falſe Friends: One of Sore Labour; another of Hungry Meals: One of Grief in the Body; another of Sin in the Soul? Here lies *Jacob* in the Fields, there *Joſeph* in Priſon; Here *Jeremy* in the Dungeon, there *David* in the Wilderneſs; *Daniel* among the Lions, the *Three*

Rev. 14. 13.

Children in the Fiery Furnace. It is not unſignificant that Nature ſends us into the World, *Weeping*; a ſad preſage of our future Calamity: Such our Ingreſs, ſuch our Progreſs through this Vale of Tears. So that *Man* and *Miſery* ſeem to be born under one Planet. If Man had not been, Sorrow upon Earth had never been. And as we ſuffer many Evils, ſo we do more; the Fleſh continually luſting againſt the Spirit, and the Spirit againſt the Fleſh: *ſo that the good which we would, we do not; and the evil which we would not, that we do.*

From all theſe, this *Sleep* in my Text, gives us a ſweet diſcharge; the Soul carried into *Abrahams* Boſom. And what is the Fathers Boſom, but a place of Repoſe unto the Child? The Body laid up in a Couch of Sacred reſt and ſecurity; ſweetned, ſanctified, ſeaſoned and perfumed by the moſt precious Death and Burial of Chriſt; where our ſleep ſhall be ſweeter, as our labour hath been harder. The Body no ſooner dead, but it feels nothing; the Soul no ſooner fled, but it feels it ſelf happy.

Cubile in quo mollius dormit quiſquis durius ſe in hâc vitâ geſſerit.

2. *Certainty of Reſurrection.* Indeed, more certain than we are of riſing in the Morning, when we go to Bed at Night. *They that ſleep* (according to *Daniels* Prophecy) *ſhall awake.* The *Sea* and the *Grave* ſhall deliver up their Dead, as faithful Truſtees and Depoſitaries of that which is committed to them. A Voice will one day ſound, like that of Chriſt (*who is the Reſurrection and the Life*) to *Lazarus*; *Lazarus come forth:* Or like that in the Prophet, *Awake and ſing ye that dwell in the Duſt; for thy dew is as the dew of Herbs, and the Earth ſhall give up her Dead.*

Dan. 12. 2.

Iſai. 26. 19.

As

As the ſweet Dews or Showrs (as we commonly ſay) looſen many a Priſoner, make Corn and Graſs to grow; ſo the Dew of heavenly Vertue and Influence which flows from Chriſt, ſhall looſen many a Priſoner; raiſe our Bodies, the Priſoners of Hope, from that dark Cell of the Grave, unto a ſtate of Bleſſedneſs and Glory.

And now ſince *death is a ſleep*, much may be learnt hence for our Inſtruction and Comfort.

1. For Inſtruction, firſt, Unto a due and ſerious preparation for it. We prepare our ſelves to ſleep, by ſetting aſide all worldly Negotiations, giving to Body and Mind a Ceſſation from outward Imployments: So ſhould we diſpoſe our ſelves to this laſt ſleep, laying aſide all worldly Cares and Diſtractions. *Set thy Houſe in order* (ſaith the Prophet to *Hezekiah*) *for thou muſt dye.* While the Houſe is out of order, the Mind is out of frame, and not yet rightly compoſed to ſleep: Eſpecially the Soul it ſelf is to be ſet in order, by ſerious Repentance, and unfeigned Reſolutions and Endeavours of a new Life. It was *Agurs* Prayer, *Two things have I deſired of the Lord, before I dye.* One is, *Remove from me Vanity and Lyes:* Sin is often repreſented to us under the Notion of *vanity and lies* (as in the fourth *Pſalm*, and elſewhere) indeed a *lying vanity*; abuſing our Apprehenſions with the ſhadow and appearance of a ſeeming good, but in the mean time betrays us to a real evil of guilt and torment. This therefore ſhould be the chief care, aime and endeavour of our whole Lives, not to *dye in our ſins: But laying aſide the ſin which beſets us about*, as Clothes

2 Kings 20. 1.

Prov. 30. 7.

Ἀποθέμενος πάντα καὶ τὴν ἀπερίσατον ἁμαρτίαν.

Clothes do the Body, the *rotten raggs* of the *Old man*, and so having made our peace with God, we may be fit to lay down our heads in peace. Thus prepare thy self continually for this blessed Rest, by renewing thy Repentance; fortifying thy Resolutions of better Obedience; confirming thy Interest in the Merits and Mediation of Christ, that whensoever it shall please God to call thee to Bed, thou may'st with a serene Conscience, and a good assurance of Hope, lay down thy dying head upon this Pillow, the free and immerited Grace of God in Christ, and chearfully Commend thy Soul into his hands, as into the hands of a faithful Creator and Redeemer.

2. It teacheth Resignation: When we sleep we willingly yield to Nature, without strugling or reluctation; so should we unto the God of Nature, when he calls us to this long sleep; being not haled or drag'd out of this Earthly Tabernacle, but willingly resign it into the hands of our great Landlord. Our Death should not be a violent Divulsion, but a gentle Dissolution. Mark St. *Paul's* words, *I am now ready to be offered*; ready, as a *Freewill Offering*. God requires but what he hath for a time lent us; and shall we be unwilling to restore? We had as good deny the Debt, as grieve to make Restitution.

2 Tim. 4. 6.

Nihil interest utrum abjures depositum, aut doleas restitutum.

3. It teacheth hope of a Resurrection. When men go to sleep, they put off their Clothes indeed, but expecting to put them on again in the Morning; so we are to nourish in our selves this Faith, that 'though we uncloath our selves of this vile Body, it

it is not loſt, but put to the mending, to be changed in the faſhion, reſtored to Immortality and Incorruptibility, *and made like unto the glorious Body of Chriſt.* This for Inſtruction. Again, here is Matter of exceeding Comfort,

1. Firſt, againſt the ſeeming horrour of the Grave: That Death is but a ſleep, and differs only from it in this (which is its advantage) ſoundneſs of Reſt, and perhaps length of Continuance. Fear not then (O Chriſtian) the ſtink of Rottenneſs, horrour of Darkneſs, gnawing of the Worms, &c. theſe things ſhall not ſenſibly touch thee. Conceive of it rather as a Caſtle of Security, a Chamber of Reſt, a Bed of Down, a Pillow of Eaſe, wherein thou ſhalt ſafely and ſweetly reſt till the Morning of the Reſurrection. Truly therefore we may ſay, It is a vain and fooliſh thing to delight to ſleep, yet to be afraid to dye. Doſt thou go to Bed every Night, and art thou afraid to go this once? Art thou not yet weary of hearing, ſeeing, doing, and ſuffering ſo much evil? Art thou like a pettiſh Child, unwilling and fearful to go to Bed? When therefore our time of ſleep approacheth, and that we are called to reſt in our Fathers Boſom, let us be affected as good old *Hilarion*; *Go forth, O my Soul, go forth; What feareſt thou? My Body lye down and ſleep.*

Stultum eſt mortem horrere, & ſomno delectari.

Egredere animâ mea, egredere, quid times?

2. This Comforts us againſt the Miſeries and Sufferings of this preſent Life. Methinks when I look on Man, I ſee a deplorable Creature, ſubject to innumerable Miſeries, hurried with Temptations, diſtemper'd with Paſſions, *as a Servant earneſtly deſiring* Job 7. 2.

ſiring the ſhadow, and as an hireling the reward of his work. Chear up thy ſelf in this, that as the ſhadow of the Night doth equally gratifie Maſter and Servant, High and Low, Rich and Poor, with the common benefit of Nature; ſo there is a time of ſleep and reſt approaching, which will ſhut up our Miſeries with our Eyes, and end our Labours with our Lives. Though here we have born the travail and heat of the day, our Comfort is, we ſhall go to Bed at Night. It is recorded of *Babilas*, that renowned Martyr, that when *Decius* the Emperour commanded his Head to be chopt off; receiving that bloody Sentence with a ſweet Calmneſs and Serenity of Soul, he uſed only thoſe few words of the *Pſalmiſt, Return then unto thy reſt, O my Soul.* A bleſſed ſleep indeed; not as our Natural ſleeps often are, troubled and ſhort; but reſtful without diſturbance; bliſsful without pain and annoiance, and which ſhall not be ſtartled or amazed with the voice of the *Arch-Angel*, and the *Trump of God:* But both Body and Soul united, ſhall be put into poſſeſſion of that glorious Eternal Reſt, which remains unto the People of God.

Pſal. 116. 7.

The third General part of the Text remains; which is the ſecond Ground of Comfort, The hope of a bleſſed Reſurrection; implied in theſe words;

Even as they that have no hope.

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The *Hope* here mentioned (as appears by the following words) is of a *bleſſed Reſurrection*; and conſequently of *Eternal Glory*: Where beſides a ſevere Reprehenſion of immoderate Sorrow for the Dead, we have a ſolid ground of Comfort, both againſt the Fear of Death, and Sorrow for deceaſed Chriſtians. And it is this;

That a Chriſtian is a Man of Hope.

It is not the will of God that we ſhould preſently enter upon the Poſſeſſion of our Inheritance; but that we ſhould be here in a ſtate of expectancy of that Bleſſing which is depoſited, laid up for us in Heaven: So that a Chriſtian's Treaſure and Felicity conſiſts in Hope. *Light is ſowen for the Righteous, and Joy for the Upright in heart.* But ſowen, and under the Clods here; the Harveſt is yet to come: *It doth not yet appear what we ſhall be*; our Happineſs here is in Reverſion, not in preſent Poſſeſſion. And though God give us a comfortable taſte of it, in the *firſt fruits of the Spirit, Peace of Conſcience*, and *Joy in the Holy Ghoſt*; the full fruition is not till the Life to come. Obſ. 3.

Hoc ipſum quod ſumus Chriſtiani ſpei res eſt. Pſal. 97. 11. 1 Joh. 3. 2.

The *Uſe* is firſt of *Inſtruction*,

1. To inform us of the difference between the Children of God and of this World; one is a man of hope, the other hopeleſs; one hath his portion, and receiveth *his good things* here, the things of a better Life he neither cares nor hopes for. For ſomething in preſent, though a Poſſeſſion of Dirt, he is ready to forfeit all his great and glorious hopes; with *Eſau*, preferring his *pottage* before his *birth-right*. But the true Chriſtian is a man of hope, and hath quitted the purſuit of things Temporal, for things Eternal. Therefore may ſay to the Worldling, as our bleſſed

Saviour to his Kinſmen in another caſe; *your time is alway with you; but my time is not yet come*; much good may your Portion do you. I envy you not, I rather pity you. I have other things to think of, of more worth and certainty: In the mean time, my Soul ſhall reſt in hope.

2. To teach us to cheriſh this Hope by a godly and Chriſtian Life. Hope and Holineſs, like *Hyppocrates* Twins, wax and wain, riſe and fall, live and dye together. As we grow up in the true fear of God, and conſcience of well-doing, we confirm our hope of eternal Bleſſedneſs. *We have hope toward God* (ſaith the Apoſtle) *that there ſhall be a Reſurrection both of the juſt and unjuſt: And* (for this hopes ſake) *I exerciſe my ſelf to have a Conſcience void of offence both toward God and Man.* Thus hope is nouriſht by the ſtudy of holineſs, as the light of a Lamp is by the Oyl that feeds it: Therefore live well and hope well. *He that hath this hope purifieth himſelf as God is pure.* Again, here is matter of Comfort,

Acts 24. 15.

1 John 3. 3.

1. Firſt, Againſt the difficulties we meet with in the courſe of Piety. There is naturally in us a certain tenderneſs ready to ſink under Duty, unleſs born up and encourag'd with the hope of the *Prize ſet before us*. St. *Paul* ſpeaks of a *work of Faith*, and *labour of Love*; implying ſome hard Enterpriſe. And what is the *work of Faith*? to march conſtantly againſt all Oppoſitions, to reſiſt Temptations, to overcome the World, to endure hardſhip, *as good Souldiers of Jeſus Chriſt*, and *to perſevere* in our holy purpoſes *unto the end*. And what is the labour of Love? An unwearied induſtry and diligence in procuring the good of others, with all good offices and fruits growing from the root of Charity. Both theſe

1 Theſſ. 1. 3.

are

are quickned by a hopeful intuition of the Reward, which he calls in the next words, *the patience of hope.* So having bleſſed God for the *Colloſſians* Faith and Love, he points to that which ſupported both; *for the hopes ſake which is laid up for us in Heaven.* Without this hope, we ſhould deſire and yet ſit ſtill; (like men languiſhing in ſtrength) purpoſe and be weary of our own purpoſes; reſolve, and preſently loath our own Reſolutions; but the patience of hope having an eye to the Crown, ſweetens our Labours, perpetuates our Endeavours, and enables us with invincible Conſtancy to ſurmount all Difficulties, Thus hope by fortifying our Reſolutions, and ſmoothing the roughneſs of the way, makes us to purſue the good we aſpire to, with more heat and leſs pain. The Husbandman would not ſo freely expoſe himſelf to toil and travail, wind and weather, but for hopes ſake, which promiſeth him the Fruit of his Labour. The Souldier would not caſt himſelf into ſo many horrid forms of dangers, ſcale Walls, enter Breaches, thruſt himſelf into the fury of Combates, but for hopes ſake of either Booty or Glory. The Merchant would not expoſe himſelf to Waves and Storms, Rocks and Quick-ſands, but in hopes of a golden Recompence: This will men do and ſuffer for (alas!) a poor ſhadow of Wealth and Glory. Brethren, as a Chriſtians work is much more honourable, ſo the reward ſet before us, to quicken fainting Vertue, is incomparably more glorious. Therefore let this hope in our boſomes encourage us, not only patiently, but joyfully to tread upon all Difficulties, and conſidering the joy that attends us in the end, to *fix our eye, gird our loyns, gather up our ſtrength, and run with patience the Race that is ſet before us.* Col. 1. 5.

2. Againſt the Sufferings and Afflictions of this preſent Life: Let us not be diſmay'd with croſſes and loſſes of whatſoever is deareſt to us, ſo long as the Treaſure of our Hope, our Bank in Heaven is ſafe and untoucht. Hope is an excellent Receipt againſt all Cardiack Paſſions; it hath a ſpecial virtue againſt fainting of the heart, and therefore to be laid up in the boſom againſt all diſtreſſes, eſpecially when the thing hoped for is ſo excellent. *Well yet* (ſaith *Job*) *I know that my Redeemer liveth, and that I ſhall one day ſee him*; when his *reins* were *conſumed within him.* And this wrought in him a patient expectation of betters things; *All the days of my appointed time will I wait till my change come*; a change from ſin and miſery, to happineſs and glory. We ſee by experience, that even natural hope ſolaceth the Soul in all Afflictions; it tells us there is no impoſſibility of Emergency, and riſing out of the deepeſt Miſeries; that Humane Calamities have their bounds, and will not always tyre themſelves about one Man; that there is ſucceſſion of Storms and Calms in the courſe of Mans life, that unexpected ways of relief may happen: Such is the Viciſſitude of Earthly things. If there be the leaſt chink or cranny to let in any Beam of Comfort, *Hope* will not lightly fail. *Natural Hope* therefore is an excellent Anchor in the Troubleſom Sea of this World. But (alas) oft-times the Cable breaks, our Hope ſpends it ſelf in Vain Imaginations, and in the end makes us aſhamed. But this *Hope*; as the end is more certain, ſo the Aſſurance more full. A full Aſſurance of Hope, and ſo of far greater virtue to ſupport the Soul. It hath made the glorious *Martyrs* to ſuffer the loſs of all things, of Life it ſelf; not

Πληροφορία τῆς ἐλπίδος. Heb. 6. 11.

not accepting deliverance (that is, upon base terms, and with loss and prejudice of their Faith) that they might obtain a better Resurrection. The Natural Hope carries us but to our Lives end; that's the utmost Verge of it: *While I live, I hope to live.* But the Grace of *Hope* carries us further: *When dead, I hope to live;* and therefore let Health, Wealth, Liberty, Friends, yea Life and Breath, and all go; yet I will hold fast the hope of *Joy* that is set before me. Though therefore we dwell here as *Lot* in *Sodom*; our Souls vexed, tortured with the sinful Vanities of Men, there is hope of a Day when every thing that offends shall be cast out. Though our sincere endeavours to please God be derided by the Profane World; there is hope of a Time coming, when our *Judgment shall break forth as the light, and our Righteousness as the Noon day*; when we shall have *Beauty* for our *Ashes*, and *Glory* for our *Shame*. Do we groan under the burthen of Sin, the rebellion of *Nature* against *Grace*, of the *Flesh* against the *Spirit*? there is hope of an exchange of *Weakness* for *Power*, *Imperfection* for *Perfection*, *Necessity of sinning* for a *Confirmed state of obeying*. Thus Hope supports the Spirits, and keeps us from Sowning. It seems, St. *Paul* was sometime a little dispirited and out of heart; but revives presently: and what was his Cordial? Hope of the *Resurrection*, and the consequent *Glory*; *That this light affliction, which is but for a moment, worketh to us a far more exceeding and eternal weight of glory.* If our Hopes were terminated within the narrow bounds of this Life, Christianity were at a poor stay, and Christians of all Men most miserable; (so cold entertainment doth

Dum spiro spero, cum expiro spero. The Righteous hath hope in his death. *Prov.* 14. 32.

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it find in the World) but being Anchored *within the Vail*, we are of all Men moſt happy.

3. To Conclude, as I began; This ſhould moderate our Sorrow for them that are Dead in the Lord; That they breathed out their Souls in hope; that their *fleſh reſts in hope*, and their Bodies in Graves are but Priſoners of Hope; and their Reunion with us in a glorious and Triumphant Fellowſhip, is the matter alſo of our Hope. And though a Fiducial and Infallible aſſurance of anothers final Happineſs (while they are yet in the ſtate of Travellers) none can have, without ſpecial Revelation: ('Tis well if we can attain this Aſſurance to our ſelves, with all diligence and much difficulty, by many degrees *working out our ſalvation with fear and trembling*;) yet for them that have *fought a good fight*, and *finiſhed their courſe* in the true Faith and fear of God; well may we have an erected *Hope* of a glorious and eternal Aſſociation, and that *together with them we ſhall for ever be with the Lord*; *wherefore comfort one another with theſe words*. Indeed, a ſolid ground of Chriſtian Conſolation in this ſhort Temporal privation of our deareſt Friends, and ſuch as the *Gentiles*, who were *without Chriſt*, the ground of Hope; without the Church, the Sanctuary of Hope; without the Covenant of Grace, the Reaſon of our Hope, could not afford. Thoſe Cordials that are fetch'd out of Natures Boxes; That *Death* is the common end of All; that it is the Law and Condition of our Birth, are but cold Comforts, in compariſon of that which Chriſtian Hope holds forth unto us: *And therefore, Bleſſed be God and the Father of our Lord Jeſus Chriſt, who hath begotten us again unto a lively hope, by the Reſur-*

In quo non poteſt ſubeſſe falſum.

Ἅμα σὺν αὐτοῖς, v. 7.

Mors exitus communis, ea lege naſcimus.

Reſurrection of Chriſt from the dead; to an inheritance immortal, incorruptible, undefiled, that fadeth not away, reſerved for us in Heaven. **Amen.**

And now my Diſcourſe, like a Circle, is return'd to the Point where I began, *viz.* This truly Vertuous, Noble, Courteous, Dearly beloved Gentleman. A great Treaſury, though exhauſted; a ſhining Light, quenched; a burning glorious Lamp, extinguiſhed; a ſweet, delicious, comly, fragrant Flower, cropt and fading; a bright Star of a diſtinguiſhed magnitude, removed from our Horizon, and well may Darkneſs cover this Hemiſphere. Here I could willingly ſit down a while in ſilence, and only by the language of our Tears, ſpeak our ſenſe of this heavy Loſs; but (as I have newly Diſcours'd) all Paſſions, eſpecially that of *Grief*, need rather a Bridle than a Spur. Let therefore the Thoughts of his Superlative Merits, while living, and the Inexpreſſible Glories he is now in poſſeſſion of, bring down the Sluce a while, and dam up the ſtreaming Fountain of our *Tears* and *Sorrow*, whilſt, to his moſt deſervedly Worth and Memory, and our abundant Delight and Comfort, we pay that Tribute of *Praiſe* that is due to Gods Servants and Children; advancing thereby his Glory, and adding Spurs to the Pious Endeavours of thoſe who Survive. And that I may the more both ſuitably and ſuecinctly delineate thoſe Graces, which though they are gone with him, for his Comfort, yet ſtay behind him, for his Honour and our Imitation.

Be pleaſed to veiw him in the Method of theſe following Particulars:

Firſt, In his *Birth*; There we may ſee great Excellencies deſcended to him by his Progenitors. To be born of a good Family, and to be well Deſcended, is a Mercy not to be neglected; *Nec imbellem progenerant aquilæ columbam*, ſaith *Horace*. You have read of Mr. *Philpots* zealous Martyrdom; being a Knights Son, told his Perſecutors, *He was a Gentleman*. Anabaptiſtical parity, and Levelling deſigns, are ever to be abhord, and look'd upon as the ready way to Rapine, Confuſion, and Violence. To be born of Noble Parents, from a Family that is not ſtain'd nor ſullied with the foul ſpots of *Faction* and *Rebellion*; not tainted with the Seeds of *Error*, *Schiſm*, and *Diviſion*; nor baſely dirted with the black filth of *Debauchery*, *Atheiſm*, *Prophaneſs*, and *Irreligion*; (all which is eminently true without Flattery, in this Gentlemans *Eſcutcheon*) queſtionleſs, is one of Gods choice Bleſſings: And to a Mind inclining to Vertue, it availeth much to be born well; *Eſt aliquid clarus magnorum ſplendor avorum*—— The glorious Deſerts of Honourable Parents, is no ſmall Patrimony——*ſed vix ea noſtra voco*——

V. 2. Examin. of Mr. *Philpot*. *Acts* and *Mon.* Vol. 3. Dr. *Wilk.* H. gl.

Secondly, Therefore conſider him in his own *Perſon*: And in that, firſt his Outward, and then ſecondly his Inward Ornaments, Grace, and Perfections. His *Body* of exact ſymmetry and proportion, where we might behold a great ſhare of Comlineſs and Beauty, which God our Creator (the Fountain of all *Beauty*) had imparted to this lovely Creature; and in ſuch a meaſure, as if *Mother-Nature* had called a Councel, and took a more than ordinary care and

coſt

coſt in its firſt draught and lineaments: But when it became poliſh'd, by an ingenious and liberal Education; every ſtep and motion in his Deportment, was a prevailing Argument to beget both Love and Admiration.

Thirdly, And all this is as far Inferior to his Inward Perfections, as the ſhining of the Gold-Ring, in compariſon of that luſtre and ſplendid Excellency, which the Artificially Cut and well-ſet *Diamond* affords the Spectator. When firſt Judgment and the uſe of Reaſon began to open and perform its Acts, how induſtrious was he to impreſs good Habits! That that Seaſon might be improved to Vertue, which in many Children is too prone to Liberty; accuſtoming himſelf to good Manners, before he was fully comprehenſive of a greater Knowledge and Underſtanding. And when at any time (whilſt under my Tuition) any thing ſeem'd difficult to his obtaining; in that very particular, the goodneſs of a ſweet Diſpoſition ſo eminently appeared, That did not Court and Complement an Indulgence from me, but ſubdue by Conqueſt. And ever as His days and years increaſed, ſo did alſo a moſt Accompliſh'd model of his Duty toward God and Man. How often have I (when expecting to have interrupted his Innocent Divertiſements by a ſudden ſurpriſal) found, to my great Comfort, this hopeful and pious Bloſſom in a Saint-like poſture on his knees to God, with two or three gathered together, tendring his Morning Sacrifice? Nor was it done by fits, and extorted by Fear, or a ſevere Diſcipline; but a conſtant and Free-will Offering. Had you ſeen that pithy and ſuitable Form of Prayer annexed in his firſt Grammar, ſlubber'd and defac'd by his tender

hands, with his daily peruſal; it would be no great wonder, that God ſhould ſo ſoon remove him to ſing *Allelujahs* in the *Choire* of Heaven, that had ſo early and ſo well perform'd it on Earth. He that had ſo ſoon vers'd himſelf in the Principles of Religion, contain'd in the *Church-Catechiſm*, to the delight of his Earthly Parents, could not long be detain'd from being made perfect with Gods Children, to the glory and honour of his Heavenly Father. He, in whom there was ſuch a fruitful Spring of all imaginable good hopes of doing good in his Generation among Men, is now glorifying God amongſt Angels; as the one, in deep Sighs and ſad Accents of Lamentations bewails our great loſs; ſo the other, as a moſt ſtrong Cordial ſhould revive our drooping Souls. Many excellent things might be communicated unto you, not only for Imitation, but Admiration. St. *Paul*, 2 *Tim.* 2. 20. tells us, *In a great houſe there are veſſels of Gold, ſome to honour, ſome to diſhonour.* Give me leave to borrow his Metaphor; *In this Noble houſe, this great Family, He was a choice Veſſel.* What *Euſebius* calls his Beloved Friend, I may well apply unto him; he was *Vas Virtutum admirabile*, A Veſſel adorn'd with an admirable variety of Natural Abilities, Moral Vertues, and Spiritual Graces, every way ſuitable to his Birth, Quality, and Education. O that all the Sons of Honour of this Kingdom, and Off-ſpring of good Blood, had the like Pious and early Inclinations to good Literature and Education! Such Ambitious Thoughts, to be eminent in Knowledge and Piety! Such Sentiments of the *Univerſities!* Such Revere to the Members thereof! Such value and eſteem to their Parts and Merits! Then I ſhould be

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in greater Hopes of seeing a flourishing State and Kingdom: Then would there be more Amicable Overtures between the Church and State. I dare be bold to say it, That there is nothing sooner likely to weaken and prevent, if not expose and ruine the flourishing State of this or any Kingdom, than the want of sound Learning and Exemplary Lives in the Nobility and Gentry thereof. I cannot omit the imparting one thing observable in this young Hero, at his first entrance to make his own Conceptions into *Latin*; in order thereunto I gave him this Subject, *Ignorantia est sola inimica Doctrinæ*, i.e. *Ignorance is the alone Enemy to Learning*; which made such impressions upon his tender Thoughts, that (in his most free Conversation with those, that the Hospitable House-keeping of his Honourable Parents, gave many and frequent Opportunities for) He daily observed those Persons, to have the meanest Thoughts, not only of Clergy-men, but of all others whatsoever under any Coat or Garb, if Learned, whose Education and Scholarship could carry them very little further than to Write and Read. I have a large field to turn me in, where I might expatiate in his just and due Character, being gone out like a *Taper*, that hath left a sweet Savour behind him in the Nostrils of all that knew him: But I am willing to contract my self, knowing I am contain'd in the prescrib'd limits of such Time as may be most suitable to the Offices of this Nature. And what should I say more? for the Time would fail me to tell of his *Humility*, *Meekness*, *Modesty*, *Courtesie*, *Condescending to those of low Estate*; the great Aims and Ambition to express *Duty to his Parents*, *Love to his Friends*,

Familiarity with his Neighbour, Unmoveable affection to his Servants, Lowlineſs to his Inferiours, Reſpect to his Superiours, Kindneſs to his Equals, and *Inſuperable Goodneſs to his deareſt and neareſt Relatives.* Thus he left the World, *having obtain'd a good report through Faith*, Heb. 11.39. in the flower and firſt budding of his days, upon the confines and borders of the *16th* year of his Age, at the Feet of *Gamaliel*, newly placed in a ſtation of good Literature, in a Conſtellation of Arts and Sciences, in that Ancient Foundation of *Exeter-Colledge*, long ſince Laid by the Learned and Charitable *Walter Stapleton*, Biſhop of *Exeter*, amongſt the young Glories of our preſent ſtate, univerſally Lamented, univerſally Beloved, in his *Virgin-purity* unſtain'd and unſpotted; newly Eſpouſed (with the joyful Approbation of Parents on both ſides) to a Lady whoſe promiſing Excellencies, not only of a conſiderable Fortune, but of *Vertue, Youth, Beauty, good Nature, good Parentage*, and all ſuch commendable Qualifications, as might have in all appearing probabilities, rendred them both as happy as our Deſires and Wiſhes could have expected, and their Worths merited and deſerved. O! But that God, that rules and governs all things by his Wiſdom and Providence, the reaſons and cauſes of the various effects whereof, are Subjects to employ the eyes of our *Faith* and *Hope*, but not to be diſcover'd in Proſpectives of Human Reaſon) ſent an Hoſt of Heavenly Spirits, to attend and recal that Spirit (he himſelf firſt breathed) to the celebration of Nuptials of an higher Nature, with *Jeſus Chriſt* the great Bridegroom of departed Saints, in the Beatifical Viſion of the all glorious Trinity, *the Father of an Infinite Majeſty, the true and*

and only Son, the Holy Ghoſt the Comforting and Sanctifying Spirit.

And ſhall we now either irrationally complain? or religiouſly murmure and repine at? or uncharitably envy at his glorious Tranſlation? He is inlarg'd from the Priſon of this Life, and ſhall we bemoan his Liberty? He has quickly weathered through the diſturb'd Waves in the unquiet Sea of this World; and ſhall we in a miſtaken Zeal debar him the quiet Haven? Unwiſe Mortals that we are! Is there any Earthly Inheritances, Crowns, or Dignities, that could court him into a Return, or an Exchange, for thoſe Manſions of Eternal Glory, he is in poſſeſſion of? No, no; his Gains in his removal, are of ſuch a Nature, both for Body, Soul, Eſtate, Place, and Company, as can neither be ſufficiently expreſſed, or conceived, by Human Wit and Invention: For his Body, that is ſtript of all ſinful and natural Defects, the Abortions of Sin, and fill'd with all heavenly Contemplations at its reunion with the Soul; of Mortal, it becomes Immortal; of Corruptible, Incorruptible; of Natural, Spiritual, *i. e.* not needing natural helps: There is no uſe of Meats, Apparel, Phyſick, Sleep, Beds; of weak and infirm, glorious: And for his Soul, that is firſt eas'd of all the Rags and Reliques of Sin; delivered of Ignorance and Self-love; delivered of all the Conſequences of Sin, Griefs, Fears, Guilts, Accuſations: And then it is filled with the Image of Jeſus; then all the Powers and Faculties are advanced above the ordinary ſtrain of Nature; and his Soul furniſhed with all the Attendances of Chriſt's Image, everlaſting Joy, perpetual Peace, a conſtant Correſpondence and Communion with God and his Holy Angels.

And

And here we leave him; But it is but for a ſhort time; the Diviſion betwixt him and us is of a ſmall continuance; we muſt ſuddenly cut over the ſame Ferry, and meet him on the other ſide of the Shore; Death's Boat was not appointed to carry all at once; the Ferry not made to land all at one Tide; ſtay the return of Water for our turn: *In the mean time praying for a proſperous Gail, and giving God thanks for all his Servants departed this Life in his Faith and Fear, beſeeching him to give us Grace to follow their good Example, that with them we may be partakers of his heavenly Kingdom, through Jeſus Chriſt our Mediatour and Advocate, To whom, with the Father and the Holy Ghoſt, three Perſons, and one God, be aſcrib'd all Honour, Adoration, and Thankſgiving now, and for ever.* Amen.

FINIS.